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**Further Discovery
OF THE
PLOT:**

Dedicated to
Dr. TITUS OATES,
BY
ROGER L'E STRANGE,

THE THIRD EDITION.

L O N D O N,

Printed for *Henry Brome* at the *Gun* in *S. Pauls*
Church-yard. 1680.

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Further History

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Dr. VITUS OATES
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ROGER L. STRANGE

THE THIRD EDITION.

LONDON

Printed for Henry Brown at the Gun in S. Pauls

Church-yard. 1830.

A Further Discovery, &c.

SIR, You have been told (you say) that L'Estrange is a Papist, and reports You for a Fanatique: And these two Calumnies have been lately improved into a Couple of Nonsensical and Seditious Libels. They do really so much partake of Both, that Ignorance, and nothing else excuses the Authors from a Pillory. The One is entituled, *The Answer to the Appeal, Expounded*; where (under the Rose) he makes a Jesuite, a Papist, a Plotter, a Clod-Pate, a Fidler of me; and almost as many Rascals as ever Pryn and his Disciples called our Protestant Martyr, LAUD, the Archbishop of Canterbury, of Glorious Memory. The Other bears the Title of *The History of the Damnable Popish Plot*; where he takes L'Estrange to task in the Preface, and the King and Council, the Duke of York, the Court of Kings-Bench, and the Government it self, in the Book. The Writer (they say) is a Small Thred-bare Solicitor in the Old-Baily; one that values himself upon his Faculty in Drawing up Articles, Impeachments, Narratives; and upon his Interest in Clubs and Coffee-houses, &c. I tell you this,

the rather, Doctor, because this man hath *your name* often in his mouth ; and (in truth) makes bolder with it then stands with the *Dignity of your Figure* in the *Government*.

This is the very truth of the Case, Sir, and it is not for any man to hear himself Reviled at this rate, and stand with his Finger in his Mouth. A *Papist* ! A *Lessener of the Plot* ! A *Disparager of the Kings Evidence* ! A body had better be half-hang'd then barely to-be reputed so. Wherefore I must either frankly *acquit my self*, or *sink under the Accusation*.

Now to discharge my Soul to you, Doctor, as in *Confession* : I am (by my hopes of Heaven) a *True Son of the Church of England* ; but not without *Bowels of Humanity* yet to men of *other Persuasions*. And to tell you as a Friend, I have more *Charity* for one *Moral Pagan*, then for twenty *Hypocritical Christians*. I have naturally a *Veneration for the Government*, and all that love it : For the *Kings Loyal Witnesses*, and the *Preservers of his Sacred Life*, in the first place ; with an equal *Horror and Detestation* for all his *Enemies*, under what *Masque or Form* soever. I believe the *Plot* ; and as much of it as every good Subject ought to believe, or as any man in his *right Wits* can believe : Nay, I do so *absolutely believe* it, that, in my *Conscience*, you your *self*, Doctor, do not believe more of it then I do. But yet the whole Earth can never bring me to Believe

lieve, or to say that I *Believe*, that which I nei-
 ther do, nor can *Believe*: as the business of
Bedingsfields being alive again; or, in a word,
 that *I* myself am in the *Conspiracy*. And in some
 Cases, I would wait a little for *Confirmation*,
 without swallowing every thing whole as it comes.
 Suppose my Boy should come in and tell me that
 it rains *Butter'd Turnips*, I should go near to open
 the Window to see whether it be so or no: and
 you would not blame me for *Doubting* neither.
 For *That* is the *firmest Faith* that is introduced by
Reason, and established by *Experience*. It is the
 business of some People to impose upon Others; and
 the misfortune of Other People to be imposed upon;
 which is unhappy and dangerous both ways:
 But *Truth* (as in *Mythology*) is the *Daughter of Time*.
 I will not deny, but a man that believes *Lightly*,
 may be in the *Right* too; but 'tis by chance then.
 One man is both *Honest* and *Wise*; Another may be
Honest too, and yet perhaps but *Simple*: and so
 we have our *Crafty Knaves* and our *Foolish*. Some
 have the *Will* without the *Faculty*, and Others are in-
 dued with *Both*. Now in this Mixture of *Hu-
 mane Abilities* and *Inclinations*, a man can hardly be
 too *Cautious*: Be it always understood, that where
Authority hath passed a Sentence, there is no longer
 any place for *Hesitation* or *Demurre*.

Before I enter any further into my *Vindication*,
 it would become me to say something that may
 be

be civil to your self: But it was never my Humour, (as a *French Droll* has it) to commend an Orator for an *Excellent Head of Hair*; or a man of State and Business, for the Government of his Beard; or to spend three or four Pages upon such an Occasion as this, in Flattery, and Panegyrick. I have (in few words) as great a Value for your Function, your Impoyment, and your Character, as I ought to have: I am a Friend to *Down-right*, *Open Dealing*, to Liberty of Speech, and to the Freedoms of an *Easie Glass*, and Companion, as much as any man. I never took Religion to consist in a Set Form of Caps, Broad Bangling Hats, or a *Sowre Look*, enough to turn the very Stream of *Humane Comforts* into *Vinegar*. And yet, I know, after all, this, that you have called me *Twenty Rogues*, for which I heartily thank you, and forgive you. Nay, you had been little less then One your self, if you had spared me under such a Notion as you might possibly understand me. But Time, I hope, may bring us to be better acquainted.

In the mean while, let me assure you, Sir, that there is no Design in This Paper to bespeak your Favour in case of any Imputation upon me, either for my Words, Actions, or Writings: For I defie Malice it self to charge me with any sort of Malevolence toward The Church or State, which even a *Packe Jury* would dare to give Credit to. This Defence would be extremely impertinent, if I were
not

not privy to the Train of a Pack of little Curs that are hunting for some such advantage. The pitiful *Cause-Jobber* that I told you of in the *Old-Baily*, did not stick a little while ago, to *Declare* as much, onely he was resolved to have a *Touch* at his *Royal Highness's* first, and then to file his *Articles* against my Lord Chief Justice, and after that, *L' EStrange* was to go to Pot, upon the Meeting of the Parliament at furthest. And rather then fail, he would be the man himself should bring in the *Articles*. In pursuance of this Doughty Resolution, he published the *Libel* above-mentioned, where he hath a fling at the King and Council (about Sir Robert Peiton, P. 381.) over and above. And this came out Piping Hot upon the precise 26 of January, when the Parliament was to have met; under a *Dedication* to the Lords and Commons too; which *Presumption* made it a worse *Libel* upon That August Assembly, then any of the rest, by entitling Them to the Protection of such a *Hotch-Potch* of Calumny and Seditious. If you will see my Crime at length, you will find it in his *Preface*. But the short of it is this :

He charges my *History of the Plot* with terrible *Shuffles* and *Omissions*; as in Mr. Bedloes Evidence against Sir G. Wakeman (P. 46. of the Trial) and in *Pag. 77.* and elsewhere: whereas in my *Abstract, pag. 79, 80.* there's every Particular of that Evidence, and not the One Half of it in his Damna-

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ble History, pag. 295. And then for his Cavil against pag. 77. the very words of my *Abridgment* are these, pag. 88. [*The Lord Chief Justice, after some short Remarques upon the Romish Principles, summed up the Evidence, and gave directions to the Jury.*] And this was, effectually, the whole business of that Page. He spends the Remainder of his Displeasure upon my *Epistle*, for Drowning the *Popish Plot*, with suggestions of an *Imaginary* one of the *Protestants*; saying that the *amusing People with such Stories is Notoriously a part of the Grand Popish Design*; and then he reflects upon me for saying, that there were many *Gross Incoherences*, and very *Material Mistakes* in the printed *Trials*; enough to discredit the *Plot to Posterity*. I shall leave the *Epistle* to justify it self, and onely inform you as to the rest, that the *Judicial Proceedings* are fully and particularly Reported and Justified all along; and onely SEVERAL *Errours* of the *Press* pointed at; not MANY as he hath falsified it: nor any Diminution to the *Proofs*, as he would seem to *Imphy*. Now I conceive this to be a *Material Mistake*, to Expose a *Protestant Gentleman* for a *Papist*, nine times in two pages. And there is another yet more *Material*, pag. 45. of *Irelands Trial*, which I have marked in *Mine*, pag. 18. to say nothing of the rest. You may find this matter somewhat more particularly handled in a late *Dialogue*, Entituled, *Citt and Bumpkin*; from pag. 30. to 34. with the *Preface*

to my *Historical Abstract* at length; which I shall rather give you in this place over again, then send you out of your way to look it.

To the READER.

THere has not been any Point, perhaps, in the whole Tract of English Story, either so dangerous to be mistaken, or so difficult, and yet so necessary to be understood, as the Mystery of this detestable Plot now in Agitation. (*A Judgment for our Sins, augmented by our Follies!*) But the World is so miserably divided betwixt some that will believe every thing, and others nothing, that not onely Truth, but Christianity it self is almost lost between them; and no place left for Sobriety and Moderation. We are come to govern our selves by Dreams and Imaginations; We make every Coffee-house Tale an Article of our Faith; and from Incredible Fables we raise Invincible Arguments. A man must be fierce and violent, to get the Reputation of being Well-Affected; as if the calling of one another Damned Heretique, and Popish Dog, were the whole Sum of the Controversie. And what is all this, but the effect of a Popular License and Appeal? When every Mercenary Scribler shall take upon him to handle matters of Faith, and State, give Laws to Princes; and every Mechanique sit Judge upon the Government. Were not these the very Circumstances of the late Times? When the Religious Jugglers from all Quarters fell in with the

Rabble, and manag'd them, as it were, by a certain sleight of hand: The Rods were turned into Serpents on both sides, and the multitude not able to say, which was Aaron, and which the Enchanter. Let us have a Care of the same Incantation over again. Are we not under the protection of a Lawful Authority? Nor was there ever any thing more narrowly Sifted, or more vigorously Discouraged, than this Conspiracy. Reformation is the proper business of Government and Council; but when it comes to work once at the wrong End, there is nothing to be expected from it, but Tumult and Convulsion. A Legal and Effectual provision against the Danger of Romish Practices and Errours, will never serve their turn, whose Quarrel is barely to the Name of Popery, without understanding the Thing it self. And if there were not a Roman Catholick left in the three Kingdoms, they would be never the better satisfied, for where they cannot find Popery, they will make it: nay, and be troubled too that they could not find it. It is no new thing for a Popular Out-cry, in the matter of Religion, to have a State-Faction in the belly of it. The first late Clamour was against Downright Popery; and then came on Popishly Affected: (That sweeps all) The Order of Bishops, and the Discipline of the Church took their Turns next; and the next blow was at the Crown it self: when every man was made a Papist that would not play the Knave and the Fool, for Company, with the Common People.

These things duly weigh'd, and considering the Ground
of

of our present Distempers; the Compiler of this Abridgment reckoned that he could not do his Countrymen a better Office, then (by laying before them the naked state of things) to give them at one view, a Prospect, both of the subject matter of their Apprehensions, and of the Vigilance, Zeal, and needful severity of the Government on their behalf. To which end, he hath here drawn up an Historical Abstract of the whole matter of Fact concerning those Persons who have been hitherto Tried for their Lives, either upon the Plot it self, or in Relation to it: opposing Authentick Records to wandering Rumours; and delivering the Truth in all Simplicity. He hath not omitted any one material Point: There is not so much as one Partial Stroke in it; not a flourish, nor any thing but a bare and plain Collection, without any Tincture either of Credulity, or Passion. And it is brought into so narrow a compass too, that it will ease the Readers head, as well as his purse; by clearing him of the puzzle of Forms, and Interlocutories, that serve onely to amuse and mislead a man, by breaking the Order, and confounding the Relative parts of the Proceeding.

Having this in Contemplation, and being at the same time possesst of a most exact Summary of all passages here in Question: This Reporter was onely to cast an Extract of these Notes into a Method: especially finding, that upon comparing the Substance of his own Papers, with the most warrantable Prints that have been published, his own Abstract proved to be not onely every jot as Cor-

rest, but much more Intelligible, which being short and full, he thought might be useful, and find Credit in the World upon its own account, without need of a Voucher.

Having engaged your Patience thus far, toward a Right understanding in the Case; I must take a little more pains yet to expound my self in another Point, that I may stand fair in your Opinion. You may imagine, perhaps, that my restless Course of Writing still on and on, proceeds purely out of an Implacable Gall, and Itch of Scribbling. But let me assure you, Doctor, that I am as sick of it my self, as any body else can be; onely where-soever my Genius tells me that my Pen may be any way useful to the Publique, I can no longer forbear: (and in This You will the rather excuse and credit me, from the Effects, and as it were, the Incontinence of a Publique Spirit, which you find in your self.) Beside that I have not, as yet, set Pen to Paper, but upon the *Defensive*; and without receiving any other Reply, then the General Reproach of *Popishly Affected*, or a Vilifier of the *Kings Evidence*. Nay, it was averred the other day (as I am very well assured) in a *publique Coffee-house*, that upon L'Estrange his declaring himself to be no *Papist*, a Lady told him point blank, that she could prove him one. These malicious Rumors put me upon bethinking my self which way I might

might kill two Birds with one Stone, by proving Dr. Oates and L'Estrange to be neither *Fanatical* nor *Popish* : but both of them perfectly *well-affected* to the Religion of the Church of *England*, as it is established by Law.

With these Considerations about me, I took all your *Works* to pieces, Examining, and Comparing them *One by One* : Your *Narrative* and *Depositions*, your *Exact Discovery* ; your *Popes Ware-house* ; your *Witch of Endor* ; your *Exact and Faithful Narrative* : and furnished my self out of your own Writings with Materials for your Defence. And now, thought I, if I can but signalize my Zeal toward the Suppressing of *Popery*, by the opening of some Extraordinary way for the gaining of That End, my Work is done.

Upon the Putting of these Thoughts together, by the assistance of your *Clue*, I entered into the almost inextricable *Labyrinth* of the *Plot* ; and traced the Mystery of it thorough all its Turnings and Windings, till at last I came to Discover the *Priests* you pointed at, lurking like *Foxes* in their *Holes*. And this I presently made known to the Nation, in a Pamphlet, under the Title of *A Further Discovery of the Plot*. In this Pamphlet, I set forth the matter as I found it : with the Safe and Certain way of *Retrieving* and *Unkennelling* these Creatures : and in all this I supported my self upon Dr. Oates his Credit, as will appear in the Se-

cond Impression of that Further Discovery, here at the end of this tedious Letter.

But what *Imocence* can warrant any man against *Envy*, or what *Authority* protect him? when *L'Estrange* comes to be arraigned as a *Papist*, for shewing the most likely way in the World for the Extirpation of *Popery*: and when the Name of *Dr. Oates* is not sufficient to protect him, in so profitable and necessary a *Design*? Nay, and it is well, Doctor, if you can uphold your self either, if this goes on: For no man can fall foul upon *That Discovery*, without wounding your *Evidence*.

The *Fanatical Party*, in short, will have it to be a *Jesuitical Pamphlet*; so that of a *Fanatique* on the One hand, you are now become a *Papist* on the Other. For there is not One Syllable in the Foundation of that Discourse, but I have your *Word* and *Oath* for it. You swear positively that the *Priests* and *Jesuites* Herd themselves among the *Non-Conformists*; and They, on the Other side, as positively Deny it. But yet they prove it too, with the very Breath that denies it; and betray themselves also to be in the *Plot*, over and above. For it is the Known *Marque* and *Design* of the *Jesuited Party*, to discredit the *Kings Evidence*, which these People endeavour totally to overthrow. If the *Papists* do not shelter themselves in the *Conventicles*, and *Field-Meetings*, to stir up Broils in the Government, what becomes of your *Testimony*? And admit-
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ting them to be there, none but a *Papist* sure will oppose the *Ferretting* them out. Let them be once allowed this *Sanctuary*, and a *Priest* has no more to do, then to put on the Cloak of a *Dissenting Protestant*: and under that *Disguise* to execute his Design upon our *Prince*, our *Government*, and our *Religion*.

What can be clearer then, according to the first *Article* of your *Depositions*, that *Matthew Wright*, *William Morgan*, and *Mr. Ireland*, were *Ordered* to go and preach under the *Notion* of *Presbyterians*, and give the disaffected *Scots* a *True Understanding* of their *State and Condition*, in which they were, by reason of the *Episcopal Tyranny*, exercised over them; and withall, to tell them they had now a fair opportunity to *Vindicate* their *Liberty*, and *Religion*, and that it could be done no other way, but by the *Sword*. And so, *Article 22.* how they endeavoured by *Themselves*, their *Agents*, and their *Purses*, to provoke the *Scots* against the *English*. In your *34. Article*, we find them tampering with the *Fifth-Monarchy-Men*. And yet all this will not serve to convince some *People* of the *Priests* mingling with the *Fanatiques*, till the *Pilgrims* and the *Forty Thousand Black Bills* shall come to open their *Eyes* in the *Conclusion*. If these *Infidels* have any *Privilege* for the *Defaming* of *Publique Justice*, and *blasting* the *Kings Witnesses*, above other *People*, they should do well to produce it.

And

And I am not so *Sanguin* neither, as to take up my *Creed* upon the *High-way*, and venture an *Affidavit* upon every *Phantôme* in the *Domestique*. But, Sir, I have *Read* you, I have *Consider'd* you, and made you no little part of my *Study*. You have *Lighted* me into the *Vault*, where all our *Mischief* is a *Brewing*. You have shewed me not onely the *Train*, but *Faux himself* also, (the *Master-Engineer*) *Creeping* with his *Dark Lanthorn* to give *Fire* to it. and to my *Eyes*, things are as *plain*, as the *Sun* at *Noon-day*. To say nothing of the *Offices* you have already rendered to the *Publique*, with the *Exposure* of your self, *almost* all manner of ways: I do look upon you at this *Instant*, with a respect to the *Future*, to be a *Person* at least as *Capable* of *Contributing* to the *Peace* and *Happinels* of this distracted *Nation*, as any *Subject* of the three *Kingdoms*. I am not insensible of the *Roundness* of your *Periods*, the *Luxuriancy* of your *Invention*, (where there is any *Scope* for it) the *Frankness* of your *Stile*, and the *Harmony* of all your *Conceptions*. But these are *Stories* for those *People* onely that have nothing else to do, but to *Claw* one another.

This *Over-grown Epistle* would have been *Monstrous* in any other *Age*; and the *Quality* of it no less *Extraordinary*: but *Custom* authorizes all things, whether *Good* or *Evil*. There are certain *Modes* of *Stile*, *Figure*, *Address*, *Motion*, *Garments*, nay, and of *Morals*,

Morals too, that have their proper and peculiar Seasons. *Impudence* prevails in One Age, *Modesty* in Another; *Publique Justice* and *Oppression* take their turns; *Knavery* and *Hypocrisie* were in fashion Thirty or Forty year ago; and we are Now, for *Honesty*, and *Plain-dealing*. The present *Humour* of *France* runs much upon *Poysoning*; the *Romans*, for One bout, made a great Trade of *Suborning* and *Trepanning*; and the *Enemies* of this Government, are at this day altogether upon the Vein of *Plottings*. But I was about to speak to the *License* of *Epistolizing*, which is now in *Vogue*, in excuse of the *Freedom* I am to make use of in this Letter. That is to say, It was the Old, dull way, to tell a Friend his Faults in his Ear, and give him *Good Counsel* in a Corner; But it has been found out in Our Times, to be more for the Dignity of the Adviser, to do it in a Printed Letter, that the whole World may bear witness to the Frank Discharge of a mans Duty.

After the acquittal of my self to be no *Papist*, give me leave to say something, Sir, to the Point charged upon me, both by your Self, and your Father, of Reporting You for a *Fanatique*. I never said that you were a *Fanatique*, in my Life, nor did I ever presume so much as to Guess at your Religion, any otherwise, then *Negatively*, that you are no *Presbyterian*: which I infer'd from the Solemnity of your frequent *Protestations* that you could not in Conscience Communicate with men of

that Profession. But to treat you with the Liberty of an Epistolizer, I must confess, that the words, which you reminded me of upon that Occasion, and told me, I should see sodainly in Print, did, me thought, seem to incline a little that way. And then your Natural Meekness, and Affability toward all men, and as well Fanaticks as Others, (to deal plainly with you) opened the Mouths of some Ignorant People to that Effect: Together with that Exhortation of yours, in the Post-script to your Popes Ware-house, pag. 67. [To the Encouragement of all sorts of Protestants whatsoever, that Fear God; Honour the King; and are willing to be Subject to the Civil Magistrate, though Dissenting from the rest of Christians, in some small matters, and Indifferent Things.] Now though I am too much a Servant to Unity, to encourage Separations, and Divisions I cannot yet but highly esteem the Humane Tenderneſs of Easing particular Persons, in the matter of Involuntary, and Invincible Dissent: (that is to say, so far as stands with Publique Order.) And yet you must excuse me, Doctor, if I tell you, that your softness of Disposition may endanger the carrying of you too far too. For though a Discreet and Practicable Indulgence may do well; there may be such a Remissness yet, as by Loosening the Sinews of the Government, may bring the Body of the Community into a Habit of Weakness, and Trepidation. But there is a Persecuting Spirit, on the other hand, that cannot certainly

certainly but be *Odious* both to *God* and *Man* : A *Spirit*, that wreaks its Fury upon *Widows* and *Orphans*, without either *Distinction*, or *Remorse* ; that hunts *Bloud* meerly for the *Bloud* sake, and makes men worse then *Wolves* : for *They* pursue, and seize their *Prey*, only to satisfy their *Hunger*.

By this time, Sir, you see what a *Church-of-England-man* is to Trust to ; when the *One* side makes him a *Fanatique*, and the *Other* a *Papist*. But with what face shall any man dare to Charge Him for a *Papist*, that has done so much for the *Protestant Religion* : or for a *Fanatique*, that has done so much, That way again, for the *Church of England* ?

The Plot, by the *Unanimous Vogue* of all the *Kings* Witnesses, is a *Tripartite Plot*. First, upon the *Life* of his *Sacred Majesty*. 2. The *Subversion* of the *Government*. 3. The *Extirpation* of the *Protestant Religion*. So that the *Rooting out* of the *Protestant Religion*, is *One Capital Point* of the *Conspiracy*. But what it is that is intended by the *Protestant Religion*, comes now to be *Expounded* ; and the *Clearing* of That *Difficulty* sets *All Right*.

Under the Word *Government* is *Comprehended* the *Regiment* both *Ecclesiastical* and *Civil* : and *Inclusively*, the *Order* of *Bishops*, with the *Establish'd Doctrine* and *Discipline* of the *Church*. So that *This*, and no *Other*, is the *Protestant Religion* *Design'd* upon in the *Plot*. Secondly, It would not have

been **Religion**, but **Religions**, (for their Name is *Legion*) if the Blow had been Levell'd at the *Fanatiques*. Thirdly, there is no finding, no fixing of them: 'Tis almost as hard to say *Where* they are, as *What*: for they are a kind of *Christian Arab's*, and *Wanderers* in their *Stations*, as well as in their *Opinions*. Fourthly, It does not stand with *Common Sense*, for the *Papists* to Plot the Ruine of their Own *Auxiliaries*; nor with the Reason of your own *Depositions* that they should contrive the *Destruction* of the *Fanatiques*, at *That very Time* when they are making ule of Them to destroy *Us*. And it is all one to me, whether you call them *Fanatiques*, or *Separatists*, or *Non-Conformists*, or *Dissenters*; for you may as well bring *Heaven and Hell* together, as reconcile those People to any terms of *Piety*, or *Civil Order*, that corruptly stile themselves *Protestants*, under any of these *General Denominations*. This *Schism* is the very *Lake of Locusts*; *Adamites Familists, Socinians, Arians*, with *Swarms of Impious, Beastly Heresies*, not so much as to be *Thought of* without *Shame*, nor *Mentioned* but with *Trembling and Horror*.

Now if the *Established Religion* aim'd at in the Plot, be the *Establish'd Religion* of the Church of *England*, you cannot be a *Friend to the State*, without being one to the *Church* too: For They are in such a manner *Incorporate*, that they must either *stand or fall together*, by a necessary *Consent*.

So that whosoever Phanſies you, Doctor, to be other then *Canonical* and *Orthodox*, implies a Lewd and a Dangerous Suppoſition; which is, that what you *Build* with *One* hand, you *pluck Down* with the *Other*.

Or put the Caſe that the Deſign ſtrikes at *All* that call themſelves *Proteſtants*, in *General*, as well *Non-Conformiſts* as *Church-men*: The *DifferTERS* muſt yet range themſelves under the *Government* to *Oppoſe* it; and without intermeddling any *Other* way too, then by their *Prayers*, and *Good Wiſhes*, upon pain of *Sedition*: For they do not act in this *Instance*, as men of *ſuch* or *ſuch a Religion*; but as *Subjects*, under the Bond of *Civil Obedience*. So that we are ſtill but where we were before, and as ſure of *You This way*, as the *Other*: For they are no longer *DifferTERS*, when they Comply with *Authority*, and we do onely Cloſe with them in their *Agreements*, not in their *DifferENTS*.

But pray'e Sir, Let me Conſult you as a *Caſuiſt*: Whether or no, and how far may *Proteſtants* Unite, and join together, to keep out and defend themſelves againſt *Popery*? As in the Caſe of the *preſent Plot*. This *Queſtion* is the very *Hinge* of the *Controverſie*. The *Solution* ſeems to me, as follows: and I beſeech you ſet me Right, if I miſtake it. I am of Opinion for the *Affirmative*, and that *Proteſtants may join* (ut *ſupra*;) that is to ſay, in their *Hearts* and *Affections*, but no farther, without the
War-

Warrant of *Authority*. And it must be the *Supreme Authority* too: For in respect of the *Supreme*, all *Subordinate Magistrates* are but as *Private Persons*. In this Point, the *Law* is a sure *Guide*, which expressly forbids such and such *Meetings* and *Assemblies*, under the Name of *Riots*, and *Rebellions*, without any *Exceptions* whatsoever. Now if all *Leagues* and *Associations* whatsoever, of *Publique Intendment*, and without *Authority*, be no other then *Unlawful Confederacies*; Such a *Conjunction* in the matter of *Religion*, were a great *Folly* added to the *Iniquity*. For *Religion* is a *Spiritual Notion*, out of the Reach of *Violence*, and neither to be *Invaded*, nor to be kept out by *force*. It may be *Brought in*, 'tis true, by *Consequences*; and we are allowed the use of all *Lawful means* to *Prevent it*, by *Consequences* too; as if the *Pope* himself should *Invade* us; though we cannot but apprehend what may follow upon't, we do not encounter his *Religion* yet, but his *Arms*. Nor is it so properly a *War of Conscience*, as of *Civil Defence* and *Dominion*: Our *Profession* was never *Founded in Bloud*. In one word, Sir, It is the *Government* that is at *Stake*, and he that is not *With* it, is *Against* it. The *SUBVERSION* of the *Government* is the *Business*; as I find it in the *Harmony* of all the *Evidences*: By which word *SUBVERSION*, is intended (I suppose) not the *Extinction* of the *Form*, either of *Monarchy*, or *Episcopacy*; but rather the *Translation*

flation of the *Power Ecclesiastical and Civil*, into Other Hands.

They are *Wonderful Things*, Doctor, which you have done *already*; and I am persuaded that you are yet reserved for *more wonderful Things to come*: which must be the Work of Time to Disclose; when *Truth* shall deliver her self from the Rubbish of *Oppression* and *Slander*; and in despite of *Envy* and *Imposture* render your *Name* as Famous to *Posterity*, as your *Virtue* has made it to the *present Generation*. And This I write with little less than the *Genius* of a *Prophet*. Bless me! That any man in his Wits should take you (upon Second Thoughts) to be no Friend to the Church of *England*; after so many *Oaths*, and *Proofs* to the *Contrary*: So many *Proofs* (I say) not onely of *Deposition*, and *Argument*; but of *Adventure* also, even to the hazard of your *Life*; for ought I know, as much from the *Fanatiques*, as the *Papists*! Who was it but *You*, that so effectually laid open the *Intrigues* of the *Priests*, and *Jesuites*, with the *Schismatiques*, in the *Late Rebellion*? That shewed his Majesty so plainly, who they were that *Dethron'd* and *Murther'd* his *Father*: and painted the whole *Conspiracy* so to the *Life*, that a Body might *wink* and see *thorough* it? Who but *You*, Sir, to Trace them down to this very Instant, through all their *Disguises*, and *Cabals*; fomenting a *Rebellion* in *Scotland* with the *Presbyterians*; *Incendiaries* in *London*, with the *Millenaries*; and up and down tampering with the whole Crew of *Sectaries*: In which Discoveries you have given the greatest Blow to the *Schism*, that ever it received since the *Reformation*: For you have left them nothing to say for *themselves*, why they should not be sifted, and purg'd with all exactness imaginable? Who was it but *You*, that first found out the *Conspiracy* it self, and then the *Conspirators*? Who but *You*, the Eminent Instrument in the Opening of the *Combination*? To pass over your Indefatigable *Industry* in the *finding* and *making* of all out,

to the extreme hazards both of your *Health*, and *Person*. And now at last, after the Gleaning up of a matter of *Five and Thirty Priests*, in the *whole*, out of a great many *Hundreds* up and down; Who was it but *You*, that inform'd the *Government*, where (in stead of picking up *one or two Priests* in a *Month*) they might find them in *Shoals*? Alas! We proceed as if a *Jesuite* had not the Wit of a *Hunted Hare*, that, to puzzle the *Hounds*, and confound the Sent, will thrust it self into a Flock of *Sheep*; or of an *Emboss'd Deer*, that strikes into the *Herd*. Is it not *true*, Sir, that they have their *Haunts* among the *Schismaticques*? Is it not *true*, that the *Plot goes on still*? Is it not *true* that we are all *Undone*, if it be not *Disappointed*. And is it not then a matter of *Absolute Necessity* to fetch these *Plotters* out of their *Holds*? And, in fine, Is it not as *true*, that whoever *doubts*, either of the *Truth* of this matter of *Fact*, or of the *Necessity* of This way of *Proceeding*, is undeniably a *Blaster* of the *Kings Evidence*, and a *Favourer* of the *Conspiracy*? Lay all this to Heart, I beseech you, and cast your Eye upon what follows. May *Heaven* and *Earth* reward you, for the Care you have taken of the *Poor Protestants*, and be as happy as I wish you.

Sir,

I am

Your Humble Servant,

ROGER L'ESTRANGE.

A Further Discovery of the PLOT,
 Drawn from the NARRATIVE
 and DEPOSITIONS of
 Dr. TITUS OATES, &c.

AS it cannot be deny'd, but that the Kings Witnesses have ventur'd as far, and done as much as men could do, (under their Circumstances) to make out the Truth of a *Damnable*, and *Hellish Popish Plot* upon the *Life* of his *Sacred Majesty*, our *Religion* and *Civil Government*: So neither must it be deny'd, on the other hand, but that the Justice and Wisdom of this Nation have improv'd all Discoveries, by the strictest Inquisition, and scrutiny imaginable; and done all that was possible also toward the suppressing of the Conspiracy, by the highest Instances of Political zeal and Rigour. In-
 somuch, that after so many Priests and Jesuits, and other Leading men of that Party removed by the stroke of *Publique Justice*; so many of them under *Confinement*; so many more reduced to shift for themselves *beyond the Seas*, beside the severe Penalties of the *Law* upon the rest, with all sorts of Encouragement, both for their *detection* and *punishment*: After all this care taken (I say) to tear up the accursed Plot by the *Root*, We are yet assured, that (all this notwithstanding) the Plot is still carried on with *Confidence*, and *Vigour*. And this we have, even from those very Persons themselves that formerly wrought in the same Mine with the Conspirators; till through the Grace of a better Light they came to govern themselves by other Measures. *This is a truth no more to be*
 D *doubted,*

doubted, then that of the *Plot it self*; which has stood the Tryall of so many *Solemn and publique Tests*: Beside that we have the same Authority for the One as for the Other; only the Circumstances not being brought into Proof, the matter of Fact lies a little more in the Dark.

Whether or no the Plot goes on still, after all this Havock made of the *Papists*, is the Common subject of every *Coffee house Discourse*. They that must be presum'd to know best, are of opinion that it does; and those that are upon the *Negative*, reason the point after this manner. *What?* (say they) *Is it a Plot that will work without hands? Where are the Papists, the Instruments that should drive it on? Are they in the Aire or under Ground; or are they Invisible? For as they are now dispers'd, and broken, (beside the Terror that overcomes them) there are at least three Thousand Protestants, in sight, to one Papist.* But do they ask where they are, because we cannot see them? Why do they not rather ask where they are *Not*? because they may be any where, and we not know them: For, as I have been told by persons of Great Quality, they'll indure all *shapes*, and Exercise all *Professions*. They speak of one *Jesuit* that cry'd work for a *Cooper*; another that wrought upon the Trade of a *Shoo-maker*; *Priests in Red coats* Innumerable: And it is observ'd that upon the bringing of the Late Plot to Light, all the little *Frenchmen* with their *Marionets* or *Puppet-shons* vanish'd in a trice: which gave a suspicion that they were only a kind of *Itinerant Agents* for the *Faction*: To say nothing of their skill and Industry, in the managing of all our Divisions, and discontents, to the advantage of their own Party. These are stories (I know) that are much more easily *Contradicted*, then *Prov'd*: and therefore without laying any stresse at all upon *Common Fame*, or *Hearsay*, I shall now apply my self to that farther *Discovery of the Plot*, which I have promis'd in my Title; and support

support my undertaking, upon the Authority of Dr. Oates himself; with a respect both to the Validity of his *Testimony*, and to the weight of his *Observations*; being a Person that hath dived deeper into the *Mystery* of this Iniquity (with favour of the rest) than any other man.

As to the Hellish Design upon the Life of our Gracious Sovereign, by *Pistol, Sword, or Poison*, we hope that the Neck of that *Particular Plot* is broken, to all Intents and purposes: But we are beholden also to Dr. Oates for the Discovery of *Other* and of *Farther Plots* that are still carry'd on by the same restless Party; tending to the *defaming* of his *Majesties Person*, and *Government*; the *Subversion* of our *Establisht Religion*, and the *Disturbance* of the *Publick Peace*. So that unless the remaining, and the still-growing *Difficulties*, and *Hazzards* be encounter'd with *Timely* and *Effectual Remedies*, the work of our Deliverance is but half done, and we shall yet run a risque of being ruin'd at last even in the very Port.

Dr. Oates tells us in his *Narrative, Printed by Authority of Parliament*, that the Pope, Society of Jesus, and their Confederates in this Plot, have a Design to reduce *England, Scotland, and Ireland*, to the *Romish Religion* and Obedience, by the *Sword*: Pag. 63. which they hepe to accomplish, among Other means, by *disaffecting the Kings best Friends at home and abroad, and Subjects, against his Person and Government*; charging him with *Tyranny*, and *Designs of Oppressing, Governing by the Sword, and without Parliaments*, Pa. 67.

By *Aspersing, Deriding, Exposing, and declaiming against his Person, Councils, and Actions in Parliaments, and elsewhere, by Misreporting, and raising False News of his Affairs; by disaffecting his Majesties Allyes, Holland, Spain, the German Emperor, and Princes by False Intelligence. By Seditious Preachers, and Catechists, set up, sent out,*

Maintained, and directed what to Preach in their Own, or other Private, or Publick Conventicles, and Field-Meetings: By setting up false pretended Titles to the Succession of the Crown; and Animating Different Parties, one against another, on this or such like False pretences, to Arm and put the People in blood, upon the Kings Death.

We have found Dr. Oates's *Observations* (as to these particulars,) so punctually true, that every syllable of what he has here deliver'd, is from point to point, the very matter now in Agitation. For there's not a day passes without a Libell upon his Majesties *Authority, Administration, Designs, and solemn Resolutions of State, and Council;* belying the Condition of his Affairs, and endeavouring to create *Distrusts, and Jealousies* among Forreign Princes, and States, by *False Intelligence;* animating, and *Exciting of Turbulent Factions, and anticipating of Confederacies,* to involve us all in Blood; upon a *Remote and Undutifull* SUPPOSITION of the KINGS DEATH. And finally, we have sedition *Preach'd as well as written,* and our *Conventicles* both instructed themselves, and instructing Others, in the Methods and Principles of Rebellion, this may suffice for the Doctors Judgment upon the present State of things, which in truth looks liker a *Revelation,* then a *Conjecture.*

As to his Reflexions upon the Interest which the *Papists* had in our Past troubles; these are his words in his Preface to the afore said *Narrative.*

Who beside these were the First Authours and Contrivers of the late Unnatural War, by their Known Diabolical Art of enflaming Parties, and Passions against each other? And (addressing to the King) of your Royat Fathers Unspeakable sufferings, and Barbarous Usage? It was these that brought him to his End, and flourish'd Swords, and Trumpets over his dead Body, whom they durst not approach when Living. The Putney Projectours (says he) were in most, if not all the

the Councils, that contriv'd his Ruine. What broke the Uxbridge Treaty, but the Romish Interest, and Policy? Who continu'd to baffle all designs of Peace, and Settlement to this Nation, and Prosperity to his Majesties Family, but those Incendiaries, Milton was a known frequenter of a Popish Club; who more forward to set up Cromwell, and to put the Crown of our Kings upon his Head, then Papists? And his new fangled Government was contriv'd by a Popish Priest; and Lambert a Papist, for above these Thirty years.

I have inserted these Passages as a Curiosity in the History of those times; which may perhaps have escap'd other men as well as my self. For though I never made any Question, but that the Church of England, as it stands Established by Law, in the Purity of Doctrine, and the Venerable Sobriety of Discipline, was ever an Eye sore to the Church of Rome; yet I was of Opinion too, that a Licentious Vein of Ambition and Schism among our selves, had carry'd a great stroke also in that Fatal Revolution. But however, this is a point wherein a man may without loss of Honour, or Credit, admit the possibility of his being in a Mistake. Wherefore we shall now (with the Doctors Leave) advance to plain matter of Fact, whereupon we have his Deposition; the only Case wherein a man may, without Vanity pronounce himself within a degree of Infalible.

We finde Pag. 8. that Richard Nicholas Blundell had every day in the Week his several places in the City of London, where he taught the Youth Treasonable, and Malicious Doctrine, against the Interest, and Person of his Sacred Majesty.

Also (Pag. 25.) that Richard Ashby had a Conference for the sending of New Messengers into Scotland, to promote the Commotions there; and to inform the People, of the great Tyranny they did ly under, by reason of their being deny'd the Liberty of their Conscience; and that not being

to be procured but by the sword, they must take that Course to purchase their Liberty: By which means (sayd the Fathers thus Assembled) we shall weaken both the Presbyterian, and the Episcopal Faction. At which Conference, the DEPONENT was PRESENT, and heard the Words.

And again, Two Messengers were sent into Scotland, One by the Name of Father Moore, and the Other by the Name of Father Saunders alias Brown, with Instructions to carry themselves like NON-CONFORMIST MINISTERS; and to Preach to the Disaffected Scots, the Necessity of taking up the sword for the Defence of Liberty of Conscience. These the DEPONENT saw Dilpatch'd, &c.

Take notice, in the First place, that here's a Designe carry'd on for the Destruction of the King, and the Embayling of the Government. Secondly, the pretence of the Quarrel is to be matter of Liberty and Conscience. Thirdly, it is to be promoted by Popish Emisseries, in the Councils, and Conventicles of the Non-Conformists. Fourthly, the means by which the Papists propound to compass their Ends, are by making Interests with the Separatists, under the Disguise of Ministers, and Teachers, respectively of the several Parties they have to do withall. And Fifthly, Let me recommend this Particular to your Special Remark, that Dr. Oates, throughout the whole Course of his Depositions, charges no part of the Popish Design upon any Intelligence, or Communication with the Church of England; but makes it only to be a practice upon the Dissenters from the English Communion, to transport them into Tumults, and Distempers against both Church and State.

We have here in few words, a Scheme of the whole business; Here's the Designe, the Pretext, the Instruments and the Methods: and upon the whole matter, here is the Church of England acquitted, as to any point of unwarrantable affinity with the Principles or Practises of the

the Church of Rome; however that *Testy Frenchman* is pleas'd to speculate in his *Fanatical-Reveries* upon our approaches to That Communion: Wherein it may be a Question, whether he is more out in his *History*, or in his *Morals*. We are, in short, very much obliged to the Doctor, for clearing our Church to all Gainsayers, from those obloquies which by both the Extremes are indifferently cast upon us.

It must not be any longer a supposition, that which Dr. Oates has given us his *Oath* for; so that taking it for granted, that there is such a Project on foot, that the *Papists* are in the bottom of it; and that it is promoted by the *Sectaries*, only as *Passive Agents* that are blindly bringing about the others ends: the Question is now how the Government may fairly discriminate the *Protestants* from the *Papists*; being so blended in their *Interest*, as well as in their *Councils*; and mask'd under such *Resemblances*, the One, of the Other, that they are not easily to be distinguished. It cannot be expected that a pretending *Protestant* shall own himself to be a *Papist*; so that there's no believing any man in the Case. And then the *Epithete* of a *Reputed* so or so, is so slender an Evidence, that many a *Reputed Papist* is found to be a *True Protestant*, and many a *Reputed Protestant* as true a *Papist*. The known and Legall Expedient which has been hitherto found Competent enugh to answer the Reason and Intent of State, is the *Test* of the *Two Oaths* of *Allegiance* and *Supremacy*: and yet this very provision will not reach all cases: For there are many *Papists* that will Take them without any difficulty; and there are severall that call themselves *Protestants*, that will as obstinately refuse them. Now though the *Latter* (*Primo Eliz.*) was a Provision for the abolishing of Foreign Power, and the *Former* (*Tertio Jac.*) an Act for the discovering and representing of *Popish Recusants*; the Scope and Equity yet of Both these Provisions has a regard to the securing of the Government.

vernment against any sort of people, and against any Pretensions whatsoever: So that whoever Refuses, upon a *Lawfull Tender*, to take these *Oaths*, he's a *Papist* in the eye of the *Law*, let his Perswasion be what it will: For it is the only Priviledge of Omniscience to read the Heart: or if (for discourse sake) we should suppose him to be no *Papist*, he is yet in the prospect of *Common Reason*, liable to that Imposition, because it is exacted as a Proof of his *Allegiance*, not of his Faith; and men of *Different Judgements in Religion* may yet agree in *Common Principles of Disloyalty*.

And then again, there's no appealing in this Case from the *Prudence and Caution* of the *Law* (which is always presam'd to intend the *Common Good*) to the Testimony of a *Friend or Neighbour* in favour of a *Recusation*. For the *Law* is a *General Rule*, that takes no notice of any *Exceptions* to it. The *Law* requires me to *Take These Oaths* in proof of my *Allegiance* to the Government; and my answer is, *that I am a very Honest man, but I cannot take them*. What is this to the *Law*, that takes no Cognizance of my *Honesty*, but of my *Obedience*? And this *Rule* holds in Common, as well to the *Papist* as to the *Protestant-Recusant*; They both vouch for their own *Loyalty*, and at the same time they do both of them Refuse to comply with the *Law*. The Common way of Reply in this Case, is to cast it in a mans Teeth; *But what? will you make no difference betwixt a Papist that refuses and a Protestant?* Yes, I would, if you would but shew me how I may certainly know the One from the Other. Who knows not that *Interest governs the World*? and that for Reasons best known to themselves, he that is a *Protestant* in his heart may be induced rather to appear a *Papist*; and the Other, though a *Papist* in his heart, may find it his Interest yet to seem a *Protestant*. But we'll yield that Point too; and put the Case, that the *Law* should be relax'd, on the behalf of any man living, Does not

This

This open a Gap (let him be never so Honest) to the admittance of ten Thousand men that may plead *Honesty* too, and yet betray their Duties? And is it not better then, that some few particulars should suffer by keeping *firm* to the *Law*, then that the whole should be endanger'd by Remitting it? so that there is neither *Reason* nor *safety*, nor *Equity*, in such a *Relaxation*, nor any regard of *Common Justice* and *Duty* in demanding it.

But what if it be said, that it is not the *Thing Sworn*, but the *Oath itself*, that is *Scrupled*? and that there are several sorts of Perswasions that will not bear any swearing at all? This I must confess; is a Case somewhat nice, and unhappy, to those people that are so straight-lac'd in that *Particular*: But then, on the Other side, it is to the *Government* the most dangerous of all *Pretensions* and lets in all the *Priests* and *Jesuits* in Nature, under That Colour. So that now take it both ways; If the *Law* be *partially* Executed, the *Jesuits* and *Priests* will shelter themselves under That *Indulgence*: Or, if the *Law* should be suspended, out of a respect to those that would be thought to make a *Conscience* of an *Oath*, the *Priests* would all flow into Those *Parties* that should be exempted from this *Test*, and carry on their *Designs* without either *Trial* or *danger*.

Now to wind up this Discourse, in a plain and clear *Dilemma*. It must be granted, either that the *Papists* have a Design upon the *King*, *Religion*, and *Government*, and that they advance it by acting the Parts of *Quakers*, *Anabaptists*, *Presbyterians*, and *Other Sectaries*, or *not*. No man, I presume will dare to Question the Truth of the Doctors Deposition; for in so doing he would imply a strange abuse impos'd upon the Nation. But on the other side, admitting it to be true; there can be no security to this Government, without either dissolving all *Separate Meetings*, or bringing all *Dissenters* to this *Legal Test*; for otherwise, the *Papists* have all sorts of *Liberty*,

and *Security* in-herding themselves among the *Conventicles*; where upon the beating of a Bush, it will be an even wager whether you start a *Fesuit*, or a *Fanatick*. And in effect, in this case, there is not much difference betwixt them, where the *Fesuit* plays the *Fanatick*, and the *Fanatick* the *Fesuit*.

If the main assertion be true, there's no way of finding out the *Papists*, but by *this Test*: and the *Dissenters themselves*, if they would have *Popery* ferretted out in good Earnest, cannot chuse but encourage the Proposition. Either they *have Priests* among them or they have *not*: If they *have*, why do they not do the best they can, to find them out? if they have *not*, why do they say they *have*? And again, either the *Non-Conformists* are influenc'd by the *Fesuits*, or they are *not*: If they *be*, why do they not do all that is possible toward the *Purging* of their *Congregations*? If they be *not* so Influenc'd, why do they pretend that they *are*, and so *set the Saddle upon the wrong Horse*? And yet again; either it is possible to clear their *Conventicles* of this dangerous Mixture, or it is *not*: If it be *Possible*, why do they still *complain* of it, and *do nothing* in't? If it be *Impossible*, there is no way of *Extirpating Popery*, but by rooting out *Fanaticism*.

Let the World judge now, with what injustice, the *Order*, and the *Rituals* of the Church of *England* are charg'd with a Tincture of *Superstition*, and *Popery*, when upon Manifest proof, the *Calumniators themselves* of our *Ecclesiastical State* are, throughout the whole *Body* of them, tainted with this *Leaven*. We are now come to the *Bottom* of the *Popish Plot*. *This Liberty* of wandering from the Rule, is the *Trojan Horse*, which under a Religious colour, we have entertain'd within our Walls; with *Discord*, and *Destruction* in the Belly of him.



ADVERTISMENT

Whereas the Subjects Right of Petitioning has been of Late in such manner Asserted, as if his Majesty had no Right of Refusing, this is to Advertise, that from the 2d. of Ed. 3. to Hen. 8. (as appears upon the Parliament Rolls) it was constantly the First thing done, upon the opening of all Parliaments, after the Cause of Summons declar'd, to appoint out of the Lords Spiritual and Temporal, certain Receivers, and Tryers of Petitions; and still as they found any Petition not fit to be admitted, it was Rejected with a Non est Petitioni Parliamenti, (as we find it enterd upon the Rolls) and there was an end on't. Note, that all Petitions were Dedicated to his Majesty, and that in many Cases, when the Parliament had not time to go thorough with them all, the King refer'd a Number of them to the Chancery.

Now why the King may not, as well Reject a Petition Out of Parli-
ament, as in Parliament, and why he may not as well Reject it by An-
ticipation and Prevention in a Previous and Express Prohibition
and Exception to the Matter of it, as afterward, is a point worthy of
a Resolution; and when his Majesty ever lost the One Right, or the
Subject gained the Other. This Postscript is wholly Foreign to the
Subject of this Pamphlet, but more recommended to the Season.

Henry Brome's Advertisement, 1680.

V Hereas there are several Discourses and Pamphlets abroad in the World, that passe for the Writings of Mr. Roger L'Estrange; wherein he never had any hand at all; This is to Advertise the Reader, that he hath lately Publish'd these following Pieces, and no other.

The Reformed Catechisme.

The History of the Plot.

The Free-born Subject.

The Case Put for the Duke of York.

An Answer to the Appeal.

Twenty Select Colloquies of Erasmus, in English.

The Parallel, or, The Growth of Knowledge.

A Dialogue betwixt a Citizen and Bumpkin.

A Reasonable Memoriall.

A Further Discovery of the Plot, with a Letter to Dr. Titus Oates.

Tully's Offices in English.

Tyranny and Popery Lording it over the Consciences, and Lives of the King and People.

Toleration Discuss'd, in a Dialogue betwixt a Conformist and a Non-Conformist, and betwixt a Presbyterian and an Independent.

Seneca's Morals Abstracted.

The Guide to Eternity.

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